

THE PACIFIC

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TRANSFIGURED.

By E. Clarence Oakley.

The wonder of it all!
I lay out there—
I heard the night hawk fall
Down the lone air;

I saw the sea-mist lace
It's wraith of gray,
I felt the awe of space,
Nor hoped for day:

When out there burst on me
Around—above—
Dawn of Thy radiancy,—
Fire of Thy love;

And life that was before
Is not the same,—
Since then and evermore
All is aflame.

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PACIFIC COAST NOTES.

Portland already has several fine hotels, but a new one is projected to cost \$1,250,000.

A Rose Festival has become an annual affair in Portland. A fund of \$100,000 is being raised for the one to be held next June.

There are many warm local option campaigns in progress now in Washington, and the indications are that the saloons will be voted out of many good sized cities.

The steamers running between Portland and the Cascades on the Columbia River carried 70,000 passengers during the summer, mostly people from the East who viewed thus scenery not equaled on the far-famed Hudson.

In our report of the Northern California Congregational Conference we stated that the paper by the Rev. W. Elsworth Lawson of Pilgrim Church, Oakland, was one of the finest of a very fine program. We publish it this week, and commend it as well worth reading.

If any of our readers have not been reading the articles in The Pacific during recent weeks on the different governments of the world, by Professor Granville F. Foster of Berkeley, let this note make known to them the fact that they are missing articles both of interest and value.

Professor Blaisdell of Beloit College accepts the call to the presidency of Pomona College. We believe the choice to have been a good one and congratulate Pomona College. In an address at the recent Los Angeles Association, his first appearance before a California audience, Professor Blaisdell made a fine impression.

The pastor of the Presbyterian Church at Eugene, Oregon, devoted a whole sermon to a criticism of the religious views of Professor Howe of the department of literature of the University of Oregon. And a Methodist pastor made also a brief reference to the teaching which they regard as objectionable from an orthodox standpoint.

Dr. Otis Carey, who gave a course of lectures at An-

dover Theological Seminary last fall on the "History of Christianity in Japan," left San Francisco this week to return to his work in the theological department of Doshisha University, Kyoto, Japan. The lectures have been published in book form, and are a most scholarly and comprehensive presentation of the subject, a distinct contribution to the history of missions.

Miss Alice P. Adams of Okayama, Japan, has recently been presenting to audiences of Japanese in the cities of the Pacific coast the needs of her social settlement work, and has received considerable financial assistance from them for carrying on that work. She has not appealed to the American churches but to the Japanese themselves, and they have publicly thanked her for giving them the opportunity to help in work for their own country. Miss Adams secured recognition for her work and a subscription from the Japanese Consul in New York and from the Japanese Minister to the United States. Miss Adams is a missionary of the American Board. She has been home on furlough and embarked at San Francisco this week to return to her work in Japan.

There will be wide-spread regret on the Pacific coast at the departure of Dr. George A. Gates, for several years president of Pomona College, to take the presidency of Fisk University at Nashville, Tennessee. Dr. Gates goes to a position of large influence, and one which we believe he will occupy greatly to the good of the negro race. He has the world consciousness, and will not only devote himself most faithfully to the education of the colored people, but will exert on all peoples and races an influence which will hasten the reign of universal brotherhood. It will be very difficult to fill his place in this respect here on the Pacific coast, where, in the midst of the strong feeling against the Asiatics, men of that attitude are very greatly needed. As president of Pomona and in ways manifold Dr. Gates has exerted here an influence which will long abide.

The Japanese church of Seattle, Rev. N. Kubushiro, pastor, received during the year, August, 1908 to August, 1909, fifteen persons on confession of faith and six by letter, making the total membership forty-six. The church has been established only two years. Mr. Kubushiro is a graduate of Pacific Theological Seminary and has studied at Harvard University. He began work with the church in August, and reports that there are five or six others about ready to apply for baptism. The former pastor, Mr. Inouye, has gone to Oberlin Theological Seminary for further study. Recently Mr. Mayagawa, one of the foremost Congregationalists of Japan, addressed a number of meetings under the auspices of this church, filling a large hall with audiences of Japanese, many of whom had no previous interest in Christianity. The treasurer of the church raised \$600 from the Japanese of the city for the expenses of these meetings. The church is under the care of the American Missionary Association.

CHRONICLE AND COMMENT.

The Rev. Dr. Washington Gladden calls William Allen White's book "A Certain Rich Man," "the greatest work of fiction that has yet appeared in America." "I do not think that a more trenchant word has been spoken to this nation since 'Uncle Tom's Cabin,'" says Dr. Gladden. And

it is his hope that this book may do for the prevailing mammonism what "Uncle Tom's Cabin" did for the slaves. Dr. Gladden thinks that Mr. White's story could not have been written ten years ago, saying in this connection: "The sentiment to which it appeals, the popular moral judgment which, in the denouement of the plot, it assumes, did not exist ten years ago in any such volume that a story could have been founded on them."

After the recent death of the Rev. Dr. Hiram W. Thomas, for many years the noted pastor of the People's Independent Church of Chicago, a leading Methodist paper spoke of him as "a gentle soul, devout and earnest, more of a poet than a theologian, a speaker of rare persuasiveness, winning by the charm of his personality and attracting large numbers to his ministry." The Western Christian Advocate remarks: "It is something of a pity that such qualifications as these could not have been continuously utilized in our church. We recall the trial quite distinctly. Doctor Thomas, doubtless, was himself somewhat at fault in putting forward too intrusively, and perhaps provokingly, theological statements that stirred up the cry of heterodoxy. But if he erred, there was also error on the church side in a too pugnacious and intolerant prosecution. The chief matter in question was a difference in formulating the doctrine of the Atonement, the alleged heretic contending for the 'moral influence' theory as against the substitutional. We are persuaded that if Doctor Thomas had come to the crisis of his career in this day, some means less violent than a heresy trial would have been found for adjusting the seeming difficulties and divergences between him and our theological authorities."

The heroic death of Captain Walkup has been widely commented on. The Interior speaks of his early life and career as follows: "Captain A. C. Walkup, the missionary sailor of the South Seas, who died of exposure endured during twenty-two days of drifting in an open boat after his vessel, the Hiram Bingham, was wrecked in a storm, was a country preacher in Illinois twenty years ago. He gave up his charge in order to go out under the American Board as a missionary to the South Sea islands. Working in a region where mails came and went only once a year, he was scarcely heard of at home. His wife died after some years, and he came back to America with his three little children, but as soon as he had found a home for them, he hurried away to his voluntary exile again, far too shy to accept the many invitations that came to him to stay and lecture in the churches on his work. The American Board, appreciating his worth, made him captain first of the Morning Star and then of the Hiram Bingham. But his promotion did not make him a whit more able to talk about himself or advertise his exploits. He still went on his quiet way, sailing from one to another of the myriad islands of the Pacific, and everywhere was received with loving honor. He not alone spread the gospel but all the basal arts of civilization as well. Thousands of the natives he knew by name, and he treated them with a genuine personal brotherliness. Just before his death he had put in with his ship at Honolulu, and sailed thence on his fatal voyage in high good spirits. The story—already told in these columns—of how heroically he cared for his black crew during these terrible three weeks adrift, saving at length all lives but his own, will remain for many a generation one of the most noble stories of missionary martyrdom."

THE SAN FRANCISCO SITUATION.

We are not of the number who think that San Francisco is going down into almost irretrievable ruin because of the outcome in the election for mayor, district attorney, and other officials. The mayor and supervisors, when they enter upon their duties, will face one of the greatest opportunities ever offered in municipal affairs; and there are reasons for believing that the outcome will show a tolerable administration. At any rate we shall wait to see before giving condemnation.

As to the position of district attorney, we never could regard Mr. Heney as a man suited temperamentally for such a position. In the graft prosecutions he has, of course, worked under the greatest aggravation, and there is considerable excuse for his fiery conduct. But it has been evident for some time that there was an increasing sentiment against the graft prosecution as directed by Mr. Spreckles, and the vote of last Tuesday is an evidence that a large majority of the citizens of San Francisco wish it to fall into other hands. Many, doubtless, wish it to stop very soon, if not at once. Whatever may be the fate of the graft prosecution, people without exception will welcome its conclusion. The result will be bewailed by many if the grafters should not be put within prison walls, but none will be without thankfulness when the end shall have come.

We do not believe, however, that the graft prosecution will fail entirely. Ruef and Schmitz and a few others, if they live, will in all probability go to the penitentiary. Perhaps the higher-ups will escape. It is to be hoped that the case against Mr. Calhoun will be tried speedily, and in strict conformity with the law.

SEGREGATION IN SEATTLE SCHOOLS.

Seattle high schools have adopted the plan of segregating the boys and girls—not in separate schools, but in separate classes. Superintendent Cooper says that "the most potent reason for segregation is the difference in capacity, in that girls mature more quickly than boys." Opinions vary as to the wisdom of segregation. Presidents Wheeler and Jordan of the University of California and Stanford do not favor it. President Butler of Columbia who favors segregation during the four years of college life does not favor it in the elementary schools. President G. Stanley Hall of Clark University says that he is a strong believer in segregation. He says: "The sexes at the dawn of adolescence are beginning to exercise their charm, one over the other, but in the constant presence of each this rubs off and its splendid tonic is lost. Again, girls are more mature than boys of the same age, so that the latter are not able to exercise in the intellectual sphere their strongest passion, namely, to show off; and so they become offish and drop out and feel that schooling is a girl's affair. Then, intellectual interests differ upon the same subject, the girl's being more cultural, the boy's more practical."

The superintendent of the Boston public schools says: "Viewed solely from the point of intellectual accomplishment, I believe that separate schools are desirable. Viewed from the point of moral standards and general moral development, I believe that the mixed high school is very much better for both boys and girls."

In New York City where the population is chiefly

American there is no segregation, but in those parts of the city where there are many nationalities segregation is practiced.

When asked for an opinion, President Andrews of the University of Nebraska replied: "There is much to be said on both sides. However, in a great city like Seattle, rapidly growing, where, as you must build new buildings anyway, you can experiment without much cost, I should favor making a trial of segregation. I am not at all sure that you will not by and by relinquish it and swing back to the plan hitherto prevalent."

THE GOVERNMENT OF AUSTRIA-HUNGARY.

By Prof. Granville F. Foster.

When Otto I. was King of Germany and Emperor of the Holy Roman Empire in the period between the year 936 and 970 there grew up on the Southeast of his dominions a small mark, which from its position was called Austria. This became the nucleus of the modern empire of that name. It soon fell into the hands of the kings of Bohemia, from one of whom it was conquered by Rudolph of Hapsburg, who had in 1273 been raised to the imperial sovereignty. From this time, almost invariably, whenever a vacancy took place in the imperial office, the Arch-Duke of Austria would be elected to this dignity until at length Austria and Germany were but parts of the same Holy Roman Empire, and Austria was Germany and Germany was Austria. In 1806 Napoleon compelled Francis II. to lay down the imperial crown and this last of the long line of Caesars assumed the title of Hereditary Emperor of Austria, and when in 1815 the Man of Destiny was immured within the limits of the island of St. Helena, and by the will of Metternich, the prime-minister of Austria, who giving to his royal master all the honors but reserving to himself all the power, a Germanic Confederation was formed, Austria became a member of it, ostensibly on a par with Prussia, Bavaria, Wirtemberg and the rest of the States, but really the arbiter and ruler of the whole. In 1864 the artful, intriguing Otto von Bismarck, the prime-minister of Prussia, inveigled Austria into helping him to conquer Schleswig and Holstein from Denmark, which duchies were immediately added to Prussia, and then immediately turning round caused a war to be declared against Austria and drove the latter state or nation out of the Germanic Confederation, with the result that the headship of Germany was assumed by Prussia. It was at this time that the modern Austria really began.

The modern Austria is a conglomerate empire. Nowhere else in the world beside is the race question such a burning one as here. The inhabitants of this empire speak eleven distinct languages and fully eighty dialects. Within its somewhat narrow limits of two hundred and forty thousand square miles, a little larger than the State of Texas, there are eight and one-half millions of Germans; seven and one-half millions of Magyars, a Turanian people, the descendants of those who in the time of the decline of the Roman power penetrated from Asia into the eastern or Greek portion of the empire and soon became Christians and civilized; six millions of Czechs; four millions of Poles; three millions of Ruthenians; one million of Slavonians; one-half million of Croats and Serbs; seven hundred thousand of Italians; two hundred thousand Roumanians, and over one-half million of various other races. Were these contented

to live together in peace, all would be well, but each race has an ambition to unite with scattered colonies of the same race in adjacent countries and form a nation of that race, and so there is constant discontent, mobs, uprisings of whole districts and even rebellion at times on a larger scale. In 1867 the difficulty with Hungary grew to such dimensions that the emperor was compelled to listen and give that region autonomy, adding the name to the designation of the empire, but this angered Bohemia, which has been demanding since even to the point of war, that she must either be independent or on an equal footing with Hungary; but what has prevented this contest from fully assuming the proportions of a rebellion is the fact that the Germans in Bohemia who constitute one-fourth of the inhabitants of Bohemia have opposed the Czechs who constitute the three-fourths to such a degree as to prevent the discontent from reaching the stage of rebellion. So, too, Hungary has its own race question, which from time to time threatens serious consequence to that portion of the empire.

So far, only two things have kept the jarring parts together. One is political, the other sentimental. Hungary is inhabited by a majority of Magyars, but there is a large and vigorous minority of Slavic races that are looking to be some day united with Russia. Should Hungary become independent of Austria, the Magyars would not be strong enough to resist the uprising of the Slavic races backed with forces from Russia; and on the other hand, Austria without the aid of Hungary would become a prey to Germany and Italy, and indeed, the emperor has relied many a time on his faithful Hungarian troops to repress disorders in the Austrian portions of his dominions. This political reason for union is backed by the love that all the races feel for the aged Francis Joseph, whose straight-forward, patriotic, unselfish conduct has endeared him to all. Statesmen throughout Europe are uttering the prophetic words of Louis XV. in reference to the France of his time—words here changed a little to suit the circumstances of Austria: "After rain, the deluge," and any day the deluge may come, perhaps a deluge of blood. The countries of Europe close at hand are like vultures, looking on to swoop down when decomposition of the body-politic shall have fairly set in, and this disintegration cannot in the nature of things be postponed many years. Indeed, the real "sick man" in Europe today is Austria, not Turkey, as once Czar Nicholas called this latter, and the neighboring nations have already commenced to talk about administering on the estate, or why this uneasiness among the European nations, why the extraordinary efforts at increasing armies and navies, if no commotion, no upheaval is expected in the near future, and where is it more likely to occur than in Austria?

Austria-Hungary as its name implies is a dual monarchy. Each is independent of the other in local government and law, but they have a common sovereign, common ministers of finance, war, and foreign affairs. Each has its own parliament. For matters of common finance, of war, and of foreign affairs there is a very peculiar sort of a national or imperial council called The Delegations. This council consists of 120 members, 20 of whom are elected by the Austrian Reichsrath or Lower House, 20 by the Hungarian House of Magnates, and 40 by the Hungarian Reichstag (notice the difference in the spelling between this and the Austrian Reichsrath).

These meet alternately in Vienna, the capital of Austria,

and Budapest, the capital of Hungary, but in two houses, the Austrian sixty members in one and the Hungarian in another. What they agree upon is law, but if there is disagreement, they meet together and must here without debate vote only on the questions in which disagreement occurred and here the majority of all decides. Remember, **only** questions of finance (not all money questions only about what Austria and Hungary agree to supply for a common budget to carry on war and meet the expenses of royalty), of war, and of foreign affairs can be discussed, often after these questions have been threshed out in the respective parliaments. The citizens of Austria-Hungary do not regard this convocation as in any right sense a legislature, only a committee of the parliaments or a sort of a selected Supreme Court to decide on questions which neither parliaments could agree upon.

The Austrian parliament is known as has already been said as the Reichsrath and is divided into two houses, the House of Lords and House of Delegates. The House of Lords consists of royal princes over 21 years of age, archbishops, hereditary nobles and a certain number of members not belonging to these classes, appointed by the emperor. The Lower House has 353 members, elected by all male citizens over 24 years of age; but to become such a citizen a small property qualification is necessary, but the franchise is in fact almost as broad as in England or America. The Hungarian parliament is called the Reichstag (not Reichsrath as in the Austrian), and consists of two houses—the House of Magnates and the House of Representatives. The House of Magnates consists of all Arch-Dukes, 54 ecclesiastical dignities, 151 counts, 36 barons and 84 members appointed by the emperor. The Lower House consists of 543 members, elected by manhood suffrage.

It is well to repeat here what was said earlier, that the Hungarians, Magyars (pronounced Modyers) as they call themselves, are of Turanian, or Turkish origin and that their ancestors who came to Europe were among the fiercest and most bloodthirsty tribes that invaded the eastern Roman Empire; but the Hungarians of today are among the most civilized people of Europe—what has made the difference? We need not go far to answer this question. In the tenth century, Christianity was introduced among them and it was accepted and embraced with an earnestness and an enthusiasm to which the other tribes of that time were strangers, and the result is for the world to look upon and reflect. The "unspeakable Turk" has only to become a Christian to show the same remarkable change. Even a little of the leaven of Christianity can do much as we see in Turkey today.

In concluding, let it be remembered, that God rules, and whatever may be the fate of Austria, the future progress of civilization and Christianity cannot but be promoted thereby.

DO THY BEST.

A. A. Kidder.

Have Faith in God!

Say not the days are lax—and wher's the blame?
And fold thy hands in idleness; for shame!
Rise! forth in God's great name and do thy best,
Know, when thy limit's reached, He'll do the rest!

THE PRIESTLY FUNCTION OF THE CHURCH.

By W. Elsworth Lawson.

(A paper read at the meeting of the Northern California Congregational Conference at Santa Cruz, October 12-14.)

It is with considerable reluctance that I venture to speak to you tonight on the Priestly Function in the Church. Can anything new be said about it? And can anything be said at all without wounding the sensibilities, and adding to the already heavy burdens of the modern minister? Criticism there must be, construction there ought to be in any address on such a subject. But both criticism and construction are likely to be deeply affected by the temperament of the speakers; for how very few of us ever successfully escape our temperaments! So, at the outset, I ask you to believe that, however dogmatic I may appear, I am perfectly aware that there is another side to most of the questions I shall raise, and that excuses, and even justification, may be urged for some of the tendencies upon which I look with increasing dismay.

Throughout the long religious history of mankind, two types of men have confronted each other—the priest and the prophet. They have not always understood each other, and sometimes have been in open and violent antagonism. Historically they stand for contrasted, if not actually contradictory ideals of life. The priest, as the divinely endowed administrator of the grace of God, has always feared, and often hated the prophet with his direct appeal to the free spirit, the questioning intellect, and the active conscience of the individual. To the priest God is always mediated; and the thought of an immediate experience of God in the soul is the rankest blasphemy. Always it is God and something else, God and the symbol, God and the institution, God and the celebrant himself. Absolving penitents, offering sacrifices, impersonating God, boldly taking upon himself holy functions which in the New Testament are either concentrated solely in the Lord Jesus, or diffused throughout the universal church, he has exercised a blighting influence on the Church of God for centuries. The enemy of true religion, the subverter of true morals, the destroyer of all liberty, the caricature of the Christian minister where ministry is most divine—that is the priest as history reveals him, and that is the figure which rises spontaneously in our imagination whenever the word is spoken in our hearing.

But there is another, and a higher sense in which the word may be used of a man. There are tender, winsome, sensitive natures; men who carry about with them an atmosphere of peace and consolation and sweet reasonableness; men whose strength is as the strength of ten because their hearts are pure; men whose ministry is truly sacramental, and whose very presence in the church is an abiding benediction. Priests, in the historic sense of the word, may we never be called, but priestly men may God in his mercy help us all to become; for in them lie the hope of the church and the salvation of the world. And if ever the day should dawn when we no longer expect or desire such priestly souls either in our pulpits or our pews, then the final shame will have fallen upon our churches. For, as Dr. W. Adams Brown has lately reminded us, "the Christian ideal is not that of a society in which there are no priests, but one in which priesthood is a universal experi-

ence, each man bearing his neighbor's need upon his heart, and unsparingly giving himself for his salvation." Here, then, is the individual ideal we should ever cherish. And what is this ideal but that of the Apostle Peter, whose noble and inspiring words should be read in the hearing of our people at least once every year? "But ye are an elect race, a royal priesthood, a holy nation, a people for God's own possession, that ye may show forth the excellencies of him who called you out of darkness into his marvellous light."

But apart from the sublime fact of the universal priesthood of all believers, the modern minister has still a peculiarly priestly function in the church, in that he is the director of the visible forms of church life, the chief officer of the church as organized for the public worship of God. And it is here that I ask your sympathetic consideration, for my task is far from being a pleasant one.

You may remember that when Cicero, to escape the vengeance of Claudius, voluntarily exiled himself from Rome, he crossed over into Greece and took up his abode in Thessalonica. One day he looked upon Olympus, that mount where the rapt vision of the ancient Greek had beheld the radiant homes of his gods: "But I, said Cicero, 'saw nothing but snow and ice.'" It may be that you will say that I have looked upon the church with the same disillusioned and unpoetical eyes with which Cicero gazed on Olympus. But it is not so. The church remains to me in a very peculiar sense the House of God and the Gate of Heaven. But there are certain tendencies in the church life of today which cause me the greatest uneasiness, and which appear to indicate that we are in peril of making the church a House of Pleasure and a Gate of the World. It is these tendencies which cry aloud for the restoration of the priestly function in our churches.

Now we have denied, and I think rightly, the special sacredness of institutions, of ceremonies, of things considered only in themselves; but in our iconoclastic zeal have we not almost lost the consciousness of the profound sacredness of life itself, and of the needy human spirit in the midst of life? It is a perfectly legitimate question of our day to ask if we have not forgotten how to lead the soul into the Holy of Holies where all its perplexities are stilled, and all its needs supplied. The modern vice of egotism has put forth its last poisonous flower "irreverence," and the evil odor of that flower,—sometimes even the blossom itself—has invaded the sanctuary of worship. "The decay of reverence" has become a cant phrase in our day. Both our religious and our secular press exploit the phrase in a continuous procession of depressing paragraphs. But what is so universally acknowledged must be a condition, and not a mere creation of the imagination. As a condition, then, it must be faced with what of courage yet remains to us.

You will remember that it was prophesied of "the Servant of the Lord," that when he should come he would "not cry, nor lift up his voice, nor cause it to be heard in the streets." In other words: there would be nothing violent, nor hysterical, nor corybantic in his method. Brethren, how one hears the condemnation of many of our modern church methods in these ancient words! The straining after screaming titles for our poor sermons; the emphasis we lay on the wrong things in our church notices; the "special features," the extra-special Sunday night affair, which, with a pathetic sacreligiousness we hope will catch the eye or ear of restless volatile people; the vices of hysterical advertising which we have allowed to mar the

simplicity and grandeur of our vocation; the enervating habit, caught from outsiders, of talking of the pulpit as if it were a proscenium, and of our services as if they were entertainments—how all these things stand once and for all condemned in the calm sane and spiritually dignified method laid down for the Servant of the Lord. "He will not cry, nor lift up his voice, nor cause it to be heard in the street." No! for that is the method of the theatre, of the music hall, of the nickelodeon, of the pulpit mountebank. It was the method of the false prophets before the exile. It was not the method of the Servant of the Lord, the preacher of righteousness, the High Priest of our confession—even Jesus. The worst of all these things is that they are flagrant violations of the divine purpose for which the church specially exists, and they help to foster the restlessness of soul, the irresponsibility of mind, the love of sensation, and the spirit of age-indulgence, which are the curse in all departments of modern life, and which in the highest department of all—that of collective worship—have resulted in a loss of reverence, of decorum, and sometimes even of decency until there is little to distinguish the worship in church from a public meeting, of any kind. The whispering, chattering, jolly congregation; the fidgety, flashy, self-conscious choir; the lounging, slovenly priest, praying with his hands in his pockets, the bustling impressario who, for an awful moment, has donned the robes of a priest—how far are these a caricature of the truth, and how much of truth gleams through the caricature?

Well! it is the glory of our Congregational churches that our ministers are granted a large freedom in the conduct of public services. But it is a glory that carries with it a continual and perilous temptation. And I think the time has fully come to answer the question quite definitely, whether the church is a social club whose members gather weekly to discuss their social engagements, to hear some good or indifferent music and a lecture on anything from pseudo psychotherapy to the morals of Polar Bears, and then to discuss their social affairs at the happy close; or the one Holy Place on earth where men and women come together in soberness and joy, in penitence and prayer, to worship and adore the Holy Father.

Now, the position maintained here, tonight, is that the church, as an organized institution, is not for the purpose of entertainment, however high the quality of the entertainment may be; nor yet for the sole purpose of instruction, though instruction has a very noble place there: it is for the purpose of worship, of adoration. Here is the one positive need of the soul in these days to which the church must minister. We can play base ball with our young men, and run our competitive "socials"; we can manage our Boys' Clubs, and by painful ingenuity keep up the other extra activities of a busy church life—and perhaps all this is very good—but can we, and do we, lead the ecclesiastically petted and flattered youths of our day up the spiritual heights of life where God is seen in His holiness and felt in His grace? Unless we do this, and do it with unflattering courage, the essential triviality of those other things will creep over our very acts of worship, and the hours which should be the consecration of accomplished work and the inspiration of future effort will neither satisfy our souls nor confirm our faith. O, but adoration is not a luxury, it is not a mere selfish gratification of the aesthetic instinct, it is not an extra added to the common life of mankind; a life which would be just as beautiful, just as helpful without it. Worship is the necessity of man's being,

something which belongs to him by his spiritual heritage as the child of the Most High, something without which he can not complete himself, but must remain through all his days a creature of starved instincts, narrow vision, and pathetic impotence. So I say that the ideal of a church service is that it should be the collective expression in acts of worship of the life of God in the soul of man. That ideal is fulfilled when men and women are made thrillingly aware of the eternal presence of God in their own souls and in the souls of their fellow-worshippers. I have heard that over the Holy of Holies in an Egyptian temple these words were carved: "Who shall draw aside my veil?" Brethren, it is the function of the modern priest, as the leader of public worship, to draw aside the veil, to enable men and women worn by the fierce attritions of the world, weary and faint in a perpetual struggle with passions within and without them, to see the vision of God in their midst—of God the Comforter, of God the Redeemer, of God the continual Inspirer of faith and works among those whose trust is in Him.

How, then, are we to recover and maintain the atmosphere of worship in our churches. Only, I think, by a more severe attention to a multitude of details which we are ever in danger of neglecting. Will it do, for example, to speak of so simple, and to some of you, so trivial a matter as one's appearance in the pulpit? If he choose, the prophet may come before us clothed in camel's hair, with a leathern girdle about his loins, and with sandals on his feet; but the priest must observe the common decencies of civilized life if he would lead his people into the Holy of Holies. He may wear a gown, as I do; or discard it, as most of you do; he may fasten his collar in front or behind—these are matters of personal preference. But the eternal fitness of things surely demands that he should be soberly clothed. I would sooner think of attending an evening reception in tennis flannels, than of entering a pulpit on a Sunday morning in a light lounging suit and a red tie, or in dirty linen and a dusty coat.

Some attention also he will give to the appearance of the choir behind him. He may, as in fact I do, prefer that the choir be vested. It is not a vital matter. But this is vital, that the picture hat and the flaming blouse be banished from the choir-loft. A giddily costumed choir clustering about the organ, and a sharp business-looking conductor in the pulpit present at the outset very serious obstacles to the attainment of a reverential mood. And is it too much to hope that the time draws near when not only our singers, but all our worshippers shall appear bare-headed in the House of God?

Now the most important moments of public worship are the first five minutes, and the last two. These important moments will, in my opinion, be perfectly filled by the adoption of the Processional and Recessional in all our churches. Intelligently and reverently done they help to create, more directly than any other ceremony known to me, that exaltation of spirit in which worship has its being. Here, of course, good men differ widely, and I have given you my personal judgment, only. But now, of what avail are a decorously clothed choir, and a beautiful order of worship, if the preacher himself be not a priestly soul aware of the solemnity of his office? A lady-friend of mine recently told me of an experience which I hope is not representative. Seated in a church before the service began, the stillness of the waiting congregation impressed my friend, and a sense of reverence possessed her soul. By

and by the choir—a vested one—filed silently in and took their places. A moment afterward the minister came bustling in, bent for a flying instant over the pulpit, then announced the hymn in a loud voice. "Let everybody sing," he cried cheerily. "Sing heartily. Make it go." And it went. But with it went also the sense of reverence from the heart of my friend. Now, I do not for a moment believe that the preacher suspected himself of irreverence. He was only possessed with a disquieting fear of dullness. But dullness and reverence are not synonymous terms. If instead of the first voice in that service being the preacher's, it had been the united voice of the church singing unannounced the strains of "Holy, holy, holy, Lord God Almighty," the sense of worship would have been retained and intensified, and it might have spread its inspiring influence over every detail in the service.

Then those unutterably solemn moments when the minister of God pronounces the tender exquisite words of benediction—how careful we should be that no suspicion of haste or formality be permitted. Much may be forgiven us, but no forgiveness is possible for slovenliness and irreverence there.

And now I can but touch lightly on the vexed question of the enrichment of worship. In our righteous revolt against the lifeless formalism of the past, and the sacramental ideas imported into liturgical forms of worship, we have dropped some things which might with considerable advantage be now restored. A great gain in the direction of reverence would ensue from the addition of printed prayers and responses. These should, of course, be brief. A few responsive sentences, a short prayer for the minister, a slightly longer one in which both minister and people join, followed by the Lord's Prayer, a responsive sentence or two, a chant, a responsive reading from the Psalter, closing with the Gloria Patri—some such order as this seems to me to be very desirable. It need take only nine or ten minutes, but in those minutes the mind of the congregation would be drawn away from trivial and disturbing things, and fixed upon the purpose of worship; and there would be created that sense of oneness between preacher and people which is so necessary for the achievement of the highest ends for which we labor and pray. But whether this order or another be followed, I am profoundly convinced that something must be done—things being as they are—to calm the minds, and to create the consciousness of a common spiritual heritage, in the restless feverish souls who come to church for they scarcely know what. And it is only when this unity of feeling in worship is reached that the minister's special message can have its deepest and most enduring effect.

Of that special message, Professor Nash will speak to you in a few moments. But there is surely a priestly function for the sermon also to fulfill. God hath committed unto us a ministry of reconciliation; and how can this reconciliation be affected save as the consciousness of the Holy Father's presence be deepened, and not dissipated by the personal message of the preacher. Sometimes the prophet, overwhelmed with the greatness of his vocation, absorbed in the exalted ideals and ideas which thrill his own soul, or stirred to the finest fibre of his being with the fervor of his moral vision, forgets the sore hearts, the perplexed minds and weary bodies before him. The thing he has to say seems to him so momentous that he forgets that it is not only the Word of God but God Himself we must recognize if we would go from the church healed and

strong and bravely ambitious in spiritual things. He beholds the strength and glory of God, but not always the weakness and need of man. Here, then, the human insight, and the tender sympathy of the true priest, as the atmosphere through which the prophet's message reaches us, is our supreme need today.

There is yet one great priestly function of which I have said nothing, though it is in my view the highest of all. I was asked to speak to you on the vital matter of the public conduct of our church life as expressed in worship. But we are not always in church. We have a great and very difficult private ministry. From childhood to old age, in all the crises of our people's lives, we have a place to fill which cannot be paralleled by any other class of the world's workers. What perplexities, what misfortunes, what griefs, what bitter shames are laid bare before us! And what the soul needs then is not eloquence or brilliant scholarship, or dazzling social gifts, but the wise and tender heart. For the private ministry of consolation and guidance nothing but the highest qualities of the true priest can ever suffice.

Brethren, I am miserably aware how imperfectly I have outlined the ideal which I see ever before me. Priesthood, as I behold it, has nothing official about it. It is a priesthood, not of gross and impertinent ecclesiasticism, but of consecrated personality. It is indeed, as Dr. Denny somewhere calls it, an element or function of Sonship, and only as such can it have any meaning at all. But here lies the problem of liturgical and non-liturgical churches alike. Liturgy availeth nothing, nor free prayer, nor free speech; but the character of the soul that reads and prays and speaks. We are discovering that our one supreme evil in the leadership of public worship is the irreverent mind, the unprepared heart, the undisciplined will. We fear the actor in the pulpit, the man who is bent on impressing men with the faultlessness of his eloquence, the sprightliness of his enthusiasm, the facility of his modernness. We fear, and greatly fear, the entertainer behind the altar, the irresponsible soul who has no high sense of his vocation, whose ministrations have no consolation in them, and whose presence has no abiding strength and inspiration.

And so it is for the priestly life that we should incessantly pray and strive. We can not lead our people into the Holy of Holies unless we ourselves habitually enter therein. We can only inspire men by the magic of superior spirit. The exaltation of the prophet may, indeed, be the creation of the moment's high vision; but the genuine priestly spirit can only be the ultimate flower of the sacramental life.

ENDEAVOR NOTES.

Wm. H. Scudder.

Topic for Nov. 14, Beulah Land. Isa. 62:3-5 (Pilgrim's Progress Series XI.)

About the only way to treat the extremely long passage of 35 pages, beginning "They went then till they came to the Delectable Mountains," to "So I saw that when they awoke they addressed themselves to go up to the city," is for several Endeavorers to section it off, and read it during the week, and tell the story in their own language at the meeting.

1. The Delectable Mountains should appear many times in the course of a moderately long Christian life.

They represent the vision hours, the joyous times, the occasions of relaxation after some strenuous religious experience with temptation or difficulty. Sometimes we climb up their slopes then at others, and catch glimpses of celestial glory, just as the disciples did on the prout of Transfiguration. Some of these "Delectable" times come in the ministration of others to us. The shepherds are the pastors, teachers, and those with ripe Christian experience, who can open our understandings, clarify our spiritual vision, and teach us of the "Deep Things of God." Bunyan has well selected their names, "Knowledge, Experience, Watchful, and Sincere."

2. The Hill "Error" is exceeding easy to climb and very difficult to descend from. There is a peculiar tenacity in Religious Error, because men generally put their conscience behind their religious opinions, and are then ready to do as we have always been taught—stand by the dictates of conscience, as soldiers stand by the great guns on the battle field. The advice is splendid, but it behooves us to be somewhat cautious as to what we put our consciences behind. One chief difficulty has been, that some minor truth has been exaggerated until it has become a positive error, and the conscience placed back of it with a vehemence that would be better in a worthier cause. Avoid the Hill Error, by seeking the broad, fundamentals of our faith, and holding them fast.

3. By-ways to hell, are very numerous yet, and they are not all hypocrites who travel that way either. Many a young person has been lured from the right path by doors which seem to open on desirable paths, into pleasing prospects, and alluring scenes. That which is often harmless in itself, or proves harmless in others who may have more resisting power than we are endowed with, may become a "By-way" to us.

4. Few characters appeal as strongly to us as that of Little Faith. Christian's words on the severity of the tests to which we may be put are worth careful reading. We are apt to be bravery itself when danger is distant, but how quickly we might succumb under actual fire is by no means certain. It is very hard to say "no" when those about us vote "yes." It is so difficult to be singled out as one who appears different from all the "Fellows," or the "Girls." Little Faith is not far to find. Possibly it might be a real act of Christian Endeavor if some of the stalwarts should form themselves into a Help the Brother Committee, and show their sympathy as well as strengthen the life of Little Faith.

5. Our Christian training is by no means complete till we have been chastened as sons. The Christians chastening is not as easy a subject to speak of as it used to be. Time was when trouble, or sorrow, disease or wreckage of fortune were all considered part of divine chastening to the Christian. But the angle of view has changed in these days. Observation leads us to think that these misfortunes are equally the lot of the Christian and one that is not. Where then the chastening? Does it not lie in the relationship we have to God? To the true Christian all that comes is by way of making him more a perfect child of God. Through misfortunes, and troubles, are to be discerned disciplinary strokes which make us patient, trustful, careful to avoid evil, and eager to learn what lesson there is in them which our Father desires to teach us.

PACIFIC THEOLOGICAL SEMINARY NOTES.

Some of the Japanese graduates are taking large places in their own country. Prof. T. Demura is dean of the collegiate department at Tohoku Gakuin, Sendai, Japan; C. N. Akamura is a professor in the same institution; N. Kozaki, formerly teacher of Ethics in Doshisha University, is now a professor in Koto-gakko in Kogoshima.

Two graduates of Pacific Seminary are Congregational home missionary superintendents: L. D. Rathbone, class '88, of Northern California; and Geo. T. McCollum, Class '93, of Illinois.

J. J. Staub is building a \$30,000 church in Portland, Oregon, where he has been pastor for a number of years.

The Seminary has reason to be proud of Jas. C. Doward, missionary in Natal, South Africa, and C. R. Hager, who is doing noble work in Hong Knog, China.

Two alumni are pastors in the United Kingdom: Howard Mudie, in London; and Robt. W. Newlands, in Glasgow, Scotland.

Effort is being made to make the chapel services at the Seminary show the spiritual values of some of the intellectual work of the class room. The result is larger and more interested attendance. Some students from other theological seminaries in Berkeley attend quite regularly. Prof. Buckham's chapel talks during the past week were discussions of "Some Conditions of the Larger Life." Some of his sub-topics were: The Surrender of Prejudice, The Broad Outlook and the Restricted Task, and Self-Sacrifice in order to Self-Enlargement. Prof. Nash brought before us recently "Some Great Passages of Scripture," giving expositions of such passages as: Isaiah 57:15; Matthew 18:4; 1 John 1:9; Mi. 6:8.

The following records some of the recent activities of some of the professors among the churches: Dean Nash, besides filling a place on the program of the Northern California Conference, gave two addresses and conducted a question box on Congregational Polity at the Los Angeles Conference; delivered an address at the San Bernardino Conference and led a chapel service at Pomona College. Professor Buckham read a paper at the Northern California Conference and Mr. Tolson led the morning Bible Studies. Professor Castor has just returned from a ten days' trip to Southern California where he gave seven addresses and preached three sermons, including four addresses at the San Bernardino Conference, two at the Los Angeles Conference, and an address at Pomona College on "Historical Study of the Bible."

GREEN STREET CHURCH, SAN FRANCISCO.

Frequent inquiries concerning the welfare and work of Green Street Church call for a statement of conditions in that field.

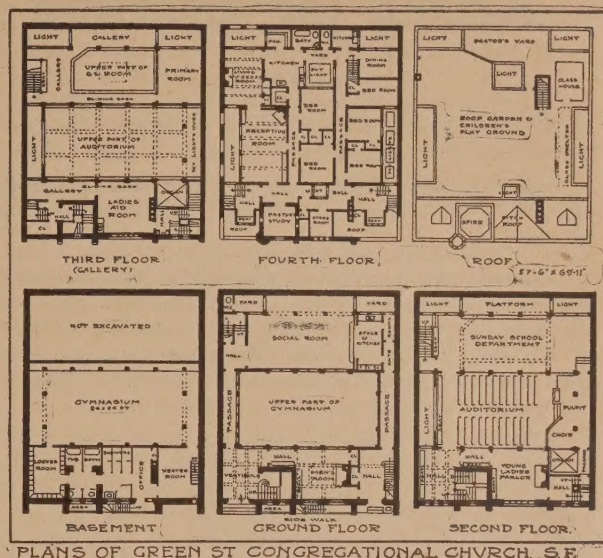
New people of various nationalities are moving into that part of the city and they are largely without church affiliation.

There is nowhere a better opportunity for social and religious work. "Green Street" has a long record and a good reputation for helpfulness without proselyting.

Classes and clubs are being carried on successfully. The roof-garden is in daily use. The gymnasium equipment is being installed. Religious services are well and generously sustained by the members.

The new church edifice is completed and paid for with-

out debt of any sort. The plan of the different floors indi-



cates its great possibilities. A number of the rooms are not furnished yet as they should be, but the great need is for funds to support paid workers. Recently a young carpenter, and his wife, baby and mother-in-law, have become "residents" in the dormitory apartment. They are interested and efficient. The opportunity for Christian service so appeals to them that they are willing to make sacrifices and become permanent helpers in the church if the small sum of thirty dollars a month can be secured as salary for the man—who will act as sexton, besides helping the boys' and men's work. As he speaks Italian and has had gymnastic training he will be especially valuable. If a few interested individuals or churches could pledge a regular monthly amount these three helpers would be added to the working force.

The church is open daily and visitors are welcome at any hour. An inspection of the building with its six floors for use; also a view of the parish from the roof, make a strong impression upon all who see. Now that the building is finished and the "Beach" is repopulated the time to boom the church has come. Who will help? Write or remit to Rev. E. L. Walz, 13 Green St., San Francisco.



Among the Churches

CALIFORNIA.

Bay Point.—A church building is being built at this new point on the bay near Benicia.

San Francisco, Bethany.—A call has been extended the Rev. Leslie B. Briggs of the Second Congregational Church of Oakland.

Berkeley, First.—This church loses a long-time faithful worker in the death of Mr. John Henderson who passed away last Saturday while on a visit to his daughter, Mrs. H. D. Babcock of Pasadena. Mr. Henderson had been in poor health for a year or two, but was about his work until very recently.

Loomis.—The reception given last week to the Rev. W. E. Eckles and bride is one of the things showing the esteem the people of this community have for the one whom they affectionately call "The Little Minister." Mrs. Eckles was given most hearty welcome to Loomis and to the hearts of the people. More than two hundred persons were in attendance.

Pomona.—Two questions of unusual importance occupied the attention of this church on Wednesday evening, October 20. The first was the securing of a new pastor to fill the vacancy caused by the resignation of Rev. Geo. Edward Soper, and the second the building of a new church home. There was a unanimous sentiment in favor of building and it is believed that the work will be pushed to a speedy conclusion.

MINISTERS' MEETING.

The Congregational ministers of San Francisco and vicinity had the pleasure of listening to a talk by the Rev. Dr. Otis Cary now returning to the American Board work in Japan after a year in this country on furlough. Dr. Cary is of opinion that Japan will have a great part in the regeneration of Asia, and that there is for this and other reasons a splendid field in Japan for missionary effort.

Miss Alexander, who is working in California as a field secretary of the Woman's Christian Temperance Union, also spoke. Her word to California temperance workers was: "You are doing the best you can; you have a hard field."

Next Monday the address will be by Prof. G. M. Stratton of the University of California on "The Fighting Instinct."

SONOMA ASSOCIATION.

The meeting was on October 26-27 in the church at Cotati. The Rev. J. Spoolman was moderator and the Rev. Ira G. Hambleton scribe.

A program which was in part as follows was carried out:

A Foreword, by Mr. C. E. Wingate of Santa Rosa.

"The Ideal God"—a paper by Rev. E. E. Chakurian of Guerneville.

"The Fact of Christ"—a paper by the Rev. W. C. Day of Sonoma.

"The Doctrine of Sin"—a paper by the Rev. R. W. Rogers of Petaluma.

Sermon—"The Unchanging Christ," by the Rev. Henry Ainsworth of Cloverdale.

"The Reality of Atonement"—a paper by Mrs. Ida S. Hunt of Sebastopol.

"The Nature of Salvation"—a paper by the Rev. Ira G. Hamilton of Sebastopol.

"The Function of Worship"—by the Rev. A. B. Patten of Santa Rosa.

"The Individual Conscience"—by the Rev. J. Spoolman of Kenwood.

It was agreed on all sides that the re-statement of these old theological subjects and their discussion afforded us a most profitable meeting.

The hospitality of the good people of Cotati was unbounded. They are small in number but they are large of heart and full of enthusiasm for the work. Nothing was lacking on their part toward making the meeting a success.

Rev. E. E. Chakurian, who now gives part of his time to the fields at Todd and Cotati, was elected moderator for the spring meeting. The Petaluma church will entertain the Association at that time.

All the churches were represented. Green Valley, the only one pastorless, reported their new pastor, Rev. Chas. W. Hill, as planning to take up his work with them on October 31.

I. G. H.

WASHINGTON NEWS.

(Rev. Charles F. Clarke, Seattle, Correspondent.)

Bellevue.—Bellevue has united as a church with the Kings County Humane Society. Miss Kruger, who addressed the church will immediately organize a Junior Branch among the Sunday-school children.

Personals.—Dr. Greene and Judge Woods have returned from the American Board meeting; Dr. E. L. Smith will not return till after November 1st. Rev. Mr. Dennet is supplying Pilgrim during Dr. Smith's absence.

University Church Club.—The Men's Club of the University Church Club has taken for study during December the new charter recently adopted by Tacoma (after the Galveston plan), and an invitation has been extended to the clubs of our Seattle churches to participate at the December meeting in a discussion of the advisability of adopting the Commission plan of government.

Seattle Minister Meeting.—Rev. C. E. Newberry of Kirkland presented a study of the Reform Schools of the state at the Ministers' Meeting which was exceedingly helpful. The question of observing "Prison Sunday" was brought up and nearly all the ministers present agreed to present the subject in some way, some intend to preach on the prison and criminal or related topics. We had the pleasure of listening to Drs. Lomis and Otis Carey of Tokio in the present status of Christianity in Japan. It seems almost incredible that men are still in active work in Japan who went there when the edicts against Christianity were still in force, when we see the power and influence that the Japanese Christians now have. But these gentlemen both began their work hampered by these edicts.

West Side.—The Men's Club of the West Side Church held their annual opening dinner on the 19th. It had been made Ladies' Night and a good program was rendered. The church quartette, Miss Baker, Miss Scudder and Mrs. Black, sang, Miss Dorothy Dunstan and Tremayne Dunstan read, addresses were made by Dr. Dunstan, Councilman Max Wardell, John Shoreet and others. Over one hundred guests were present. The Junior Republic began its sessions on the twenty-fifth, the first bills to come up are Senate bill providing for postal savings banks and House bill for acquiring and operating of telegraph and telephone lines by the United States.

Miss Muriel Dunstan has passed her probation at the Minor Hospital and has been accepted as a nurse in training.

Seattle.—The Seattle churches have all started in on the winter campaign with a feeling of relief that the Exposition is over, though no one can say that the fair was a damage to the cause of the churches. There were, of course, discouraging features, but the offsetting advantages more than counterbalanced them. The orderliness of the crowds, even closing night, were a good object lesson; sincere and successful attempt to run an exposition without liquor, the emphasis on the educational side, the throwing open of the auditorium and even the Natural Amphitheatre for moral and religious services and the bringing of many of the leading religious thinkers to the fair all gave a balance that saved us from some of the demoralization. Some of us think we have gained an uplift from our visitors that more than counterbalance any distractions that annoyed us. "Grapho," in the Advance, sneered at the size and importance of the "Pay Streak"; he missed the point; we are proud of the fact that the tail did not wag the dog, we never intended that it should. The Pay Streak was a side show and was on a side street. If on entering the fair one went straight ahead he missed the Streak; one had to turn aside to reach it, though the way thereto was wide, and many there were that went in thereat. Shall not the churches receive their share of the new comers that in another year will have entered our city? We are expecting to and are preparing for them. The day after the fair closed one of our churches, Columbia, received twelve new members. If other churches have been upset in their work it must be the fault of the church, not of the fair. At the November communion our churches expect to receive the usual number of communicants. The Columbia church has a new committee called the "Church Extension Committee"; a chart in the lecture room indicates by stickers the residence of the church families and Sunday-school families. Rehearsals for the cantata "Esther," have commenced. Rev. and Mrs. Weage have already given two receptions to their people this fall.

OREGON LETTER.

By George H. Himes.

The sixty-first session of the General Association of Congregational churches and Ministers of Oregon, met with the Eugene Church Tuesday afternoon, October 19th, and adjourned on the 22d at 10:30 a. m. The association was called to order by the retiring Moderator, Hon. B. S. Huntington, late of The Dalles Church, now of the First Church, Portland.

Permanent organization was effected by the election of Rev. H. V. Rominger, Rainier Church, Moderator, Rev. W.

C. Gilmore, Riverside Church, Hood River, Vice-Moderator, and Rev. G. W. Nelson, Scribe.

At this point a comprehensive paper on "The Preacher's Creed," was presented by Rev. Philip E. Bauer, of the First Church, Salem.

At the evening service an address of welcome was given by Mr. A. C. Terrill on behalf of the Eugene Church, under the topic, "Why We Wanted You to Come?" to which a response was given in happy vein by Rev. Edward F. Green, of the Ashland Church, whose topic was "Why We Are Here?"

Rev. Luther R. Dyott preached the annual sermon from the text "Looking Unto Jesus, the Author and Finisher of Our Faith." This strong and tender discourse, touching many hearts deeply, was a most fitting prelude to the further exercises of the association, as the interpretation of "The Spirit of Jesus," in numerous phases of human life, was the central thought of the three days' meetings. An impressive communion service was conducted by Rev. D. B. Gray and Rev. R. M. Jones, the former a pioneer of 1852, ordained in 1863, and the latter ordained in 1867.

At the morning session of the second day it was recommended that the Ministerial Relief Society of this state be co-ordinated with the National Ministerial Relief Society, and that the details of the adjustment be referred to the Oregon Home Missionary Board, with power to act.

Rev. J. R. Knodell, Superintendent of the Anti-Saloon League of Oregon, presented his cause in a most forcible way, and a strong resolution of adopted. Whereupon Rev. Daniel Staver suggested the following "Temperance Yell" which was adopted with great enthusiasm:

"Oregon, Oregon, my, my, my;
Oregon, Oregon, why? why? why?
Oregon, Oregon, dry! dry!! dry!!!
Oregon, Oregon, when? when? when?
Oregon dry in nineteen ten!"

Rev. John Staub, of the Sunnyside Church, Portland, spoke briefly regarding the work of the C. C. B. S., and the necessity for a forward movement in the matter of church building, particularly in the centers of population in Oregon, if the Congregational idea is to be maintained in this state. A strong resolution was passed pledging the association in a national movement for the purpose of giving this important society the needed support to enable it to meet the imperative demands made upon it.

At another hour Mr. Staub made a forcible address on "The Minister's Function of Leadership."

"The Spirit of Jesus as Interpreted in the Life of the Scholar," was clearly presented by Dr. Joseph Schafer, of the Eugene Church, Professor of History in the University of Oregon. The leading thought of the address was that all subjects for investigation should be approached by the scientific method.

Throughout the association no other question created such widespread discussion.

Rev. William A. Rice, D. D., of New York, Secretary of the Ministerial Relief Society, made an address, urging the State Society to affiliate with the National body, as thereby more efficient aid to the needy ones could be secured and expenses of administration be reduced. The subject was referred to Rev. H. V. Rominger, Rev. E. S. Bollinger, and Rev. Arthur J. Folsom.

From 2 to 4 p. m. was devoted to the Woman's Mission Work, led on behalf of the Home Work by Mrs. Eunice W. Luckey, and the Foreign Work by Mrs. Walter Hoge.

Both exercises were of great interest. Miss Frances Gage, a returned missionary from Turkey, spoke of the excellent results of the work of the American Board there.

Mrs. William N. Ferrin presented as her subject "The Model Missionary Society," in a very clear and comprehensive manner. In a word, such a society cannot be maintained in a merely perfunctory way. To be success, it must be a part of one's very being.

The next discussion related to the Y. P. S. C. E., conducted by the young people, and the pivotal thought emphasized was to "Show How the Sympathy of the Church May Become an Efficient Agency."

The principal address of the evening was made by the Moderator, whose subject was "The Spirit of Jesus Interpreted in the Life of To-day by Individual Conduct and Character."

This address was the high water mark of the association if the degree of interest manifested in hearing it is a fair guide to correct judgment. Plain words were spoken, and sin in all places alike, whether in palace or hovel, was condemned; but the condemnation was discriminating, the greater being placed against those who led others into wrongdoing.

The exercises of the third day were in the nature of a "feast of fat things," both mentally, spiritually and physically. Indeed, each day was alike notable for excellence in all these particulars; and in the last respect it would be most difficult to outdo the good ladies of the Eugene Church, anywhere.

The report on Sunday Schools was made by Rev. W. C. Gilmore. This report was like a hot coal. It fairly sizzled with interest, and contained suggestions of vital importance to every Sunday School worker. Mr. Gilmore's method in making a report is to make a personal investigation of the subject to be reported upon, and when he gets to the association he lets his findings fly as from a Gatling gun. Thus his auditors are stirred. Then reports are not "dreary and tiresome," as I have often heard them referred to.

After the same fashion follows Rev. Edward F. Green, of the Ashland Church, who made a report on "Social Order and Economics." In this he brought out a number of startling statements vitally relating to the present and future well being of our race. If the church, collectively would have its desired influence with the so-called "common people"—as if class distinctions were on the eve of being established in this country of ours—it must make a business of critically studying economic conditions in the world. It is altogether likely that in many cases the most direct route to a man's heart is through his stomach. And this is nothing to the discredit of the man, either.

Supt. Smith, of the C. S. S. & P. S., presented the report of his work, which was supplemented by reports from Mr. Davis and Mr. Howlett, two of his field workers. Information from these sources and also from the "Narrative of the churches," by the Registrar, Rev. Daniel Staver, who has performed faithful service in that capacity for many years, is very encouraging, indicating that a movement forward is taking place all along the line. The foregoing estimate was supplemented and strengthened by the report and address of Supt. Folsom of the Home Missionary Society, whose personal touch with the widespreading fields throughout the state where churches are needed as well as Sunday Schools, gives a close insight regarding the

necessity for an arousement even greater than we had last year, which added a much larger measure of gifts—not so, simply the payment, partially, at least, of what was due from us—than ever before. The field is ready for the harvest, but where are the funds to pay the laborers? They are certainly worthy of their hire.

The association adjourned for a short time and the Oregon Home Missionary society (made up of the same membership as the association) convened. The following statement and resolutions were adopted:

"Whereas, Our re-organization provides for the transition of this society into the Conference of Congregational Churches and Ministers of Oregon; therefore.

"Resolved, (1), The members of the Board of Trustees of the O. H. M. S., known as the Executive Committee, whose terms of office have not expired, be continued as members of the Missionary Committee.

"Resolved, (1), That these trustees be and are authorized to transfer to said Missionary Board provided by the constitution of the conference, all of their property rights and assets; and for this purpose to authorize the execution of all necessary conveyances to vest in said Missionary Board the title thereto."

The following persons were chosen as members of the Oregon Home Missionary Society: S. C. Pier, Rev. E. C. Oakley, Rev. L. R. Dyott and Dr. J. S. Bishop, three years; Rev. Mr. Paddock and Mr. W. H. Morrow, two years; M. E. Thompson, one year.

The report of the trustees of the Oregon Home Missionary society was read and adopted.

The association was then called to order, and steps were taken to prepare articles of incorporation for the Conference, as the general body is to be called henceforth, to be in harmony with the articles of the Home Missionary society.

For years past the systematic gathering of funds for the whole work of the church has been under consideration. After much discussion, Rev. E. C. Oakley of the Oregon City Church, submitted the "Apportionment Plan" and this was adopted after much discussion, during which the results were clearly brought out by the experiences of other states. A committee of four persons, representing the four local association of the state, was appointed as follows: Portland, Mrs. Paul Whiteside; East Willamette, Mrs. H. N. Smith; West Willamette, Dr. J. S. Bishop; Mid-Columbia, to be supplied by Supt. Folsom.

The report on Foreign Missions was presented by Rev. D. B. Gray, and was an encouraging survey of the great work that is being carried on.

Revs. E. C. Oakley, E. S. Bollinger and A. J. Folsom were appointed a committee on behalf of the conference to act in concert with a committee representing the local associations.

Rev. G. W. Hinman, for a number of years supported as a missionary in China by the First Church of Portland, made an address on the work of the American Missionary Association.

In closing Miss Anna Louisa Strong of Seattle, daughter of Rev. Sydney Strong, D. D., gave a most interesting address on "The Psychology of Prayer."

At the morning session of the fourth day the following persons were selected as trustees of the Anti-saloon League:

Rev. L. R. Dyott, D. B. Gray, D. V. Poling, G. W. Riggs and Mr. S. C. Pier.

The place of the next meeting of the association (conference henceforth) will be with Pilgrim Church, Portland. Rev. Philip E. Bauer, preacher; Rev. H. V. Rominger, alternate.

The closing address of the association was that on "The Spirit of Jesus Interpreted to the Life of To-day by Civil Administration," by Judge S. A. Lowell. This gentleman is one of the clean, strong men of this Oregon, an honor to his native state (Maine) and his adopted state. By inheritance and training he is a most worthy representative of the best type of New England culture and citizenship. As such his utterance aroused great interest, and it was generally felt that it should be widely circulated.

While the attendance at this association has been greater than the general average for the past ten years, many persons have felt that it is not as large as it should be. In voicing his views upon the question, Judge Lowell said he would be one of twenty-five to give \$25.00 each towards establishing a fund to be used in paying the expenses of each minister and delegate of the association for the purpose of testing the value of large associations in arousing interest in Christian work throughout the state. The judge believes that numbers create enthusiasm. Rev. O. A. Stillman, of the Salem Central Church, was appointed a committee of one to make the collections, which may be made at any time within a year.

Among the many guests present none were more royally welcome than Rev. P. S. Knight, a pioneer from Massachusetts in 1853, the founder of the Eugene Church. He was ordained in 1866. His first pastorate was at Oregon City. Then he was called to Salem, being its third pastor, and served nearly a score of years. For more than a decade now he has been doing excellent missionary work in localities not otherwise served. Even now, well beyond three score and ten years, he averages more than thirty miles' travel in a buggy every Sunday to meet his appointments. Besides this he does the marrying and burying of a large number of persons each year, particularly among the pioneer families.

Portland, October 29, 1909.



God would not have us think about tomorrow
As of some cloud that lies
Before our anxious eyes,
And fills our hearts with dread of coming sorrow.

How can we tell? The sun may shine more brightly
Than it has shone before—
I know life holds in store
More good than ill for those who view it rightly.

And He, whose hand is always wisely guiding,
Can only give his best
To those who wait and rest—
Through all life's need in His great love confiding.
—Edith Hickman Divall.

"HIGHER EDUCATION" AT HOME.

If it were not pathetic it would be amusing to hear parents plan the futures of their children, even before the infants are out of long dresses. They seem to take great comfort in dilating on the educational advantages they mean to provide for the youngsters, and what they intend to make of them. It is quite common to start a bank account or a share in a building and loan association against the future education of each child, and this is religiously kept up until the college age is reached. "We intend to educate our children when they are old enough," is frequently on the lips of parents, and the youngsters of course hear it. Fathers and mothers dilate on the fact that boys and girls must have trained minds of they are to succeed in life, until the importance of school is much magnified in every normal home. The idea is that if children are drilled from youth to think that they must go through the lower grades with credit and then pass on to the university, they will know nothing else, and consequently there will be no trouble when the world beckons away from college to business or a trade.

Always it is the future which engages the attention of the parents. Of course they worry and work to keep the youngsters clothed and fed and happy, but the education is always the thing of school days. To insinuate that the home school is more important than any that can come later is useless, though all fathers and mothers do their best, as they see it, to teach their children honesty and politeness and kindness. While they are striving with might and main to inculcate these lessons, the boys and girls are fairly soaking in the real education of their lives from the home atmosphere. We are not to think plants get all their nourishment from the earth, when in reality the sunshine and fresh air do as much for them as anything else, perhaps more. What parents try to impress upon the minds of the boys and girls does have its effect, but more potent than all else is the atmosphere in which they daily live.

A successful woman said not long ago that she waged constant battle with herself to fight down the unconscious teachings of her parents. Without making an effort to do so, the father and mother had taught her by word and look and action that all rich people were selfish and dishonest and lazy. When a neighbor got ahead in the world there were always gloomy outbursts about luck and hintings at dishonesty and talk of how hard some people worked and how little they had to show for it, until the young girl could not help gaining the impression that rich people were to be regarded with suspicion. When she got out into the world she made the discovery that her father and mother had been poor managers, and that that was the reason they were poor. The atmosphere in which she was reared was gloomy, depressed and doleful enough to discourage a saint, and she will probably have a lifelong fight to overcome the effects of it on her own nature. Her parents were ambitious to educate her, but only that she might not have to "suffer all we have suffered."

In another home the mother by her foolish efforts to shield her children from everything unpleasant sent out into the world a race of weaklings to fall from the very start. If they wanted anything as babies they had to have it, for she could not bear to have their childish hearts "broken" with disappointment, and as they grew older she was in continual trouble with the neighbors, the school officials

and the world in general, trying to make every path smooth for their feet. "I want my children to remember that they had a good mother," was her continual cry, but she failed utterly with all her well-meant endeavors. The boys grew to be petulant, worthless men with no backbone, and the girls were irritable, selfish, unhappy creatures, who in turn made shipwreck of the homes they went to preside over. In direct contrast was a cheery neighbor who taught the common sense lessons of justice and order in her little domain.

The unhealthy attitude toward work in many homes unfits the boys and girls for success, and it isn't always the wealthy parents, either, who create an atmosphere in which work is despised. A young woman who took her daughter out of a school because the children were all from the homes of workingmen thought she was doing a very wise thing, but when the girl grew up and was so snobbish in her views that she had no friends the mother repented with bitter tears. Many a girl has nipped in the bud her growing affection for a manly young worker, because she had been educated to look on a profession as more desirable in a matrimonial way, and in time has seen her clever young workman rise far above the expectations of his dearest friends. A girl who was reared in just such a way held herself so above the young men of her community that she remained unmarried to the end of her days, while her girl friends were the happy wives of rising young men and the mothers of fine children.

Where everything about the home speaks of bravery and love and gentleness and justice, the parents need not worry about the future of their children. If the father and mother show by their lives that they are above petty envyings and jealousies and lamentations about luck, they will not have to say much on the subject. If each child is taught to do his share of the home work and bravely to bear the little burdens that come his way, he will have an education that will do him more good than a degree from every college in the land. For the sake of the children keep all tendency to whine out of the home and bring them up to respect law and authority. You may never be able to pay for a college course or even to graduate them from your nearest high school, but you can educate them, nevertheless. You can create a home atmosphere that will count for more in the world than years of training in a university, necessary and valuable as the latter may be. You are planning for the best cultivation for your children for the future. Why not give it to them now?—Hilda Richmond.

FOR THE SAKE OF THE LIVING.

So deep is the cloud, so dark the valley into which you have entered, my desolate, mourning friend, that I shrink from touching the wound with even the gentlest hand: There are sorrows which ought to place the sufferers in sanctuary, sorrows which no one can measure and no one can comfort save that One who wrestled with a world's weight of anguish in the solemn midnight and in Gethsemane's lonely garden.

And yet, I know something of what a heart may endure, when nothing but God's great love keeps it from breaking, and I am sure that there is no passage in the world so obscure that God's light can not illumine it. As our own poet has said,

"Death is but a covered way
Which opens into light,

Wherein no blinded child can stray
Beyond his Father's sight."

For the precious one whom God has taken from you, removing the desire of your eyes at a stroke, there has already begun a new and beautiful experience, full of surprises, full of development, full of the joy of immortality. You do not quite realize this yet, but you will by and by, when the angel of patience has wrought his perfect work in your soul, and you have learned how close and near and intimate is the relation we bear to the other and the blessed life, when we have some of our very own awaiting us there. In the meantime, while the ache is still new, the loss still fresh, and the narrow grave on the hillside still blots the sunshine of the whole world, let me ask you to put aside your grief a little for the sake of the living.

It is natural in the earliest sudden agony of bereavement to lead a life of torpor, except in one direction. Nerves, acute to the sense of suffering, are blunted to all other feelings. If there be any emotion it is often one of profound wonder that anybody on God's earth can be happy when we are so sad, and of resentment at the rebound of others from the shock of sorrow. The first laughter in the house, the first gay whistle of a boy running in from school, the first interest shown in business or in politics by the head of the house seems forgetfulness of the one who has gone, and moves the heart still absorbed in grief to a sentiment akin to indignation.

Nevertheless, reaction must come, and it argues no lack of tenderness in memory, but only a natural and wholesome state of things when the song comes back to the lips which have been dumb and the talk around the table ripples on, unsubdued by the vacant chair. It is a happy thing, too, when the dear one is not dropped out of the talk, when reference is made to her as of old, to him as when he was going in and out among us. We treat our dead very coldly when we never mention their names, never allude to their wishes, act as if indeed they had ceased to belong to us and ours.

For the sake of the earthly living, let us always bear in our minds a thought of the heavenly living, our beloved in both worlds, still ours, as much ours when there as while here.

Those heavenly living people do not ask us to darken our houses, excluding the daylight, to keep our shades closely drawn, to abstain from food, and to refuse pleasant society. They do not ask us to rain our tears over every pastime and to furrow our cheeks with the plowshare of grief. For their sakes and for the sake of our earthly ones who remain let us try to be brave and cheerful. Let us try.

Do you say: "It is easy to preach, easy to talk, but unspeakably hard to carry out such ideas in practice!" No matter. The difficulty is conceded. It is hard, and the hardness comes when your forces are broken down and you have few reserves. But, for just these crises, the dear Lord gives us new supplies of strength.

Alas for him who never sees
The stars shine through his cypress trees.

The stars are there, and if you look up the Lord will show them to your comforted vision.

I have known, once on again, the swathing gloom of a home to shut down so upon the life of its living inmates that young people have been driven from it into exile, that the tempter has found in them an easy prey. Too late it has been discovered that the living have been sacrificed on the altar of a selfish and unreasoning grief.—Margaret E. Sangster.

Our Young People

WHEN PAUL SPRAINED HIS ANKLE.

"She's always sitting there," said Paul.

"Who is sitting where?" asked mamma.

"That old lady next door. She stays in the same place on the veranda all day."

Mamma looked across the lawn to the next house. A white-haired old lady was sitting in a Morris chair in a shaded corner of the big veranda.

Mamma and papa and Paul had just come to the village to live, so that they did not know anything about their neighbors. But Paul soon became acquainted with some children nearby, and he heard about the old lady next door.

"She can't walk, and Mr. Brown—that's her son, you know—he's away all day in the city. Then there's only the maid. I should think that the poor old lady would get dreadful lonesome," he told mamma one evening.

"O, how sad! I must go and see her," said mamma.

And she did so the next day. Paul heard her tell papa that the old lady had not walked for ten years, ever since she had been thrown from a carriage when the horse ran away.

"Poor woman," answered papa. "She must find the time quite long."

"Yes, because her eyes are not strong and she can not read."

Every time Paul looked at their invalid neighbor he felt very sorry for her. He wondered how it would seem not to be able to walk and run and jump. He was soon to know, for one day when he and some other little boys were trying who could jump the farthest Paul sprained his ankle. It was very painful indeed, and he was kept in bed for a good while. Then when the doctor allowed him to get up mamma put him in a big chair on the veranda.

"I'm like old Mrs. Brown," he said.

"Only you will be here but a short time," returned mamma.

Mamma and papa gave as much time as they could to amuse him, and his playmates came in to see him, but for all that there were a good many hours when he was alone. Then he thought of the old lady across the lawn. He could just see the back of her head from where he sat. She was brought out there early every morning and remained there till evening.

"I wonder why people don't go to see her," he said after a day when he had not seen any one go in the Brown place.

"I suppose because every one is so busy," explained mamma, "and then they have become so used to seeing her there."

By the time Paul was able to walk he had made a resolution.

"I'm going to see Mrs. Brown, and then if I think she likes me to come, I'll go over every day."

"Why, I'm sure she will like it. She's a very sweet old lady. I'm glad that you have thought of going."

"I'll take her a bunch of our white roses; may I?"

"Yes, indeed. 'I'll cut them now.'"

So Paul walked across the lawn and up to Mrs. Brown. "I've come to see you and bring you these roses," he said, "and I thought perhaps you would like me to stay with you awhile."

The old lady smiled and said, "Indeed I am glad to see you, and what beautiful roses! Make yourself comfortable in that chair."

Paul staid a good while, for the old lady insisted on his taking lunch with her.

When he went home he told mamma, "She's just fine; she told me some splendid stories, and she said she had enjoyed my visit, and that she hoped I would come often to see her. And I'm going to."—Emily S. Windsor.

HOW HILARY LEARNED TO BE CHEERFUL.

"Cheerful." "Merry." Hilary had pondered the two words so long and carefully that a couple of wrinkles had stationed themselves between his eyes like a couple of soldiers on duty. Wrinkle number one had telephoned to Wrinkle number two that trouble was brewing.

"We won't give in," they agreed. "A boy who has entertained us all day can't get rid of us as easily as he thinks he can," they assured each other.

But Hilary decided otherwise. And when a boy makes up his mind as firmly as Hilary had done, wrinkles are not "in it," so to speak.

"Well, if that is what my name really means, 'I'm bound to be as good as my name is,' he asserted. 'I suppose I can still be sorry it is raining, even if I am 'cheerful' and 'merry,' he reasoned.

So when mamma entered the room, a few minutes later, she found her little boy busily engaged in fitting together the pieces of some postcards that had been cut up to form a puzzle.

"I've got one together, mammy," he exclaimed in an eager tone, beckoning his mother to his side. "It is one of those that Aunt Anna sent us from Virginia, the Roanoke Hotel. I've got every piece fitted in right, and it has been more interesting than if it had been a truly puzzle instead of one we made."

Then his mother sat down beside him and together they remade half a dozen other postcards that had been cut up and the pieces all mixed together at his sister Ruth's birthday party.

Mrs. Westwood was wondering what had happened to this cloudy-faced little boy that she had left sulking at the window a short time previous that had brought the dimples and the smiles into his face again.

Finally Hilary told her; but not until after a row of postcards decorated the table, the pieces of which had all been neatly fitted together.

"I had the dictionary looking up the meaning of some words in my spelling lesson, mamma, when I came across my own name," Hilary explained. "I never knew before that Hilary had any meaning. But when I saw the words, 'cheerful,' and 'merry,' beside it I began to feel ashamed; because I wasn't a bit like my name, then; I was pouty and sulky. Then I remembered what grandpa told me once: If you want to get rid of naughty thoughts think good thoughts, and the naughty thoughts will go away. So I began to think how nice it would seem when the sun came out, instead of fussing about the rain. And right then it came into my mind that you had once said time always passes quicker when you are busy about something. So I went to work fitting these postcards together; and, now, mamma, the naughty thoughts have gone and the sun is shining again. So grandpa must be right."

"And how about your name, dear?" his mother asked.

"Oh, I've thought that all out, too," Hilary answered. "I've got to be 'merry' and 'cheerful,' or else change my name."

"I am very glad that you have so decided. For I should very much regret to lose my little Hilary," his mother responded with a fond smile.—Exchange.

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